THE KOREAN REPOSITORY.

MARCH, 1897.

A TRIP ACROSS NORTHERN KOREA.*

DURING the last eight years it has been my misfortune—shall I say?—to have crossed the peninsula of Korea twelve times, by different roads and at different seasons of the year. No other American or European having had such a varied experience of the cross roads of the Hermit Kingdom, I have thought it a subject upon which I might venture to write.

Korean historical associations are connected with the far north. Kija, who was a sort of Christopher Columbus and George Washington combined, crossed the Yalu bringing civilization and deliverance with him. The Puyuites, an interesting race, who gradually over-ran the peninsula, lived at the foot of the Ever White Mountain, which mountain stands still, like a lonely sentinel in the north. All the old tales of heroes and marvellous mysteries gather about this region and it was in the hope of seeing some traces of these, that we resolved to make a trip from the Yalu to the Ever White Mountain, knowing that no westerner had yet penetrated eastward over the region that I desired most to see.

On the 20th of April we crossed the river, three hundred miles from its mouth, about midway between the forty-first and forty-second parallels of latitude. The river here, some three hundred yards wide, is swift and powerful and we should never have got across had it not been for a yellow faced, opium-smoking Chinaman who, after nearly half-a-day's parleying, agreed to let us have his boat. There were seven of us in the party,

* A paper read before the Yokohama Literary Society.

five Koreans and two Americans; we each had what baggage we could carry and off we started eastward.

After a walk over abrupt hills covered with birch, beeches and pines, we came suddenly upon the Korean town of Chasung, situated low in a valley, on the bank of a river. Small mud huts they were, with slabs of wood instead of thatch to protect from the rain. The inhabitants poured out with a rush, man, woman and child, to see what was coming. How so many white coats can assemble in so short a time is one of the mysteries that we never try to solve in Korea. One long lanky fellow, to the amusement of the crowd, made a sort of hunch-back nod at me and said "Ugh! what are you?" I took a step or two toward him and gave a look which signified "I'm from the Cannibal Islands; if you * * *." At once he was polite and all his companions fell into line with him. They were very decent and gave us the best they had in the way of fare, but to the last I really believe they did not know whether we were men or evil spirits, never having seen a foreigner before.

The natives were dressed, as elsewhere in Korea, in a white suit made up of huge baggy trousers and padded jacket. For head-gear, they wear a horse-hair head-band, keyed so tightly that every line of expression is stretched out of the face, with scarcely enough muscular freedom left for the eyes to close. The whole is surmounted by a broad-brimmed, gauze hat whose sole duty is not to shade the head, but to cage off that precious badge of dignity and citizenship, the top-knot. The most overwhelming part of a Korean's dress is his trousers. When worn they are not so surprising but when seen on a clothes-line, or stretched on the grass to dry, they are simply prodigious. I might say that in width ordinary Korean pantaloons would amply cover the nakedness of the largest Buddha in the Far East, or provide a loose undergarment for the Statue of Liberty, New York Harbor.

We were doomed to disappointment in this town, as one so often is when traveling in Korea. It seems that that night the ferryman over-drank himself and let his boat float away from under him. The next morning it was fast to a rock, half-submerged, in the middle of the river, and we were informed that the way was closed against us to the Ever White Mountain. We sent a note with a present to the magistrate, requesting him to rescue the boat and help us along. His reply was that he would do so at once. Six hours later we visited the spot to see how matters were progressing, when we found a noisy group on the bank wrangling at the top of their voices, a perfect fight all round; the boat meanwhile, fast to the rock, blinked at us from the

bosom of the river. The result of it all was that they took the ferryman to the yamen, fastened him down face to the ground, and gave him thirty blows with a paddle large enough to break a man's back. This was according to Korean custom, and was done out of respect for us, they said. Next morning our party had to wade the green cold water which, along with the humiliating sensation that the magistrate had tricked us out of the boat and that the poor ferryman had been beaten, was depressing.

We remember still with what exhilaration college boys sang, "One More River to Cross," never dreaming that such a line would one day express unspeakable woe to us in our journeyings thro Korea. To explain, I may say that the system of bridging streams is one of the strangest in existence. The natives are amazed beyond expression at the idea of a bridge standing all the year round, so up come their bridges at about the 1st of June only to be replaced at the close of September. They say it is because of the rainy season, but the longest rainy season seldom exceeds a month. I rather think it is because of the idea of personality that they associate with the bridge, as with so many other things; feeling that he should have a rest with the summer season, they pile him up by the road side and let him bask and snooze in the sun, in order that he may set his limbs the more firmly for his task of spanning the stream thro winter.

The bridges are at best only about four feet wide, with a flooring of pine brush and earth resting on slender poles planted in spans of eight feet. To ride over this on the top of a pack pony and to feel it giving under your feet like a patent spring mattress creates a sensation of expectancy in one, not unlike that produced by a Yokohama earthquake.

Usually the natives are willing to carry one on the back over an unbridged stream for a few cash, but on this northern trip I was specially unfortunate, for I came upon a mountain torrent, not deep, but sufficient to cover the boot top, and just on the bank met a stout bare-legged coolie leading a horse. I said "You'll help me over this bit of water now, please." He looked at me with unspeakable contempt and said, "Get yourself over." As I had never met such an independent coolie I was quite startled. "But I'll pay you, my good man." "None of your pay for me," said he, and proceeded to walk away. Not that I would intentionally be impolite to a coolie, but the inspiration of the moment in some way caught me and I was on to his back tighter than the Old Man of the Sea. He muttered to himself awful threatenings, proceeded slowly, stopping to recon-

sider in the middle of the stream, but it was hopeless and so he landed me safely. I apologized to this Sinbad, and expressed the hope that we might still be friends, adding some extra "cash" by way of indemnity. He, however, stood looking at me in speechless amazement and is standing so yet for aught I know.

We now struck a region of absolute destitution. It is true we saw bee-hives here and there but could get no honey. There was nothing but millet and wild onions; no chickens or meat of any kind, and boiled millet is like so much saw-dust in hot water. Our bundles, too, seemed to grow heavier and we could find no means of transportation, but two coolies, whom we had hired, and the five weary members of the party. A young fox-terrier along with us grew thinner every day, refusing to eat millet. The only thing he would eat was a sticky candy made from sorghum seeds, one variety of which actually pulled his teeth out and left his mouth bleeding so that it was with difficulty that we got him thro alive.

Among the grains of the far north we found Barbadoes millet (common sorghum), with red seed, also panicled millet with seed of a gray color. They are sown on damp lowlands in drills and the yield is claimed to be two-hundred-fold. The distribution of these grains is general throughout Korea, as I have found them about Fusan in the south as well as on the Chinese border. Common millet, having a yellow grain, is sown in drills on dry land. Its yield is also very large. It is on this grain that most of the northern inhabitants subsist. Buckwheat is also grown in the valleys and is used in the preparation of vermicelli, the most popular of Korean dishes; beans, lentils, barley, oats, wheat and maize are also grown in small quantities. Oats and potatoes Koreans particularly dislike.

One evening, after a weary tramp, we called for something to eat at a small cabin and the old dame in charge, with a long face, said she had nothing in the world but oats. This was a welcome sound to us after millet, and we ordered some boiled. The Koreans of the party declared, however, that matters were getting worse and worse, for oats, they said, will give a man all the diseases in the catalogue. We each had our dish, and turned in for the night. Toward morning Sŏ, my Korean friend who slept next me, was up and down, groaning as tho in great distress. "What's the matter?" I inquired. "I have an attack of summer complaint," said he. The day before we had walked ten miles thro a fall of snow, and I could hardly understand how one could be attacked with summer complaint in mid-winter. "Those oats," said he, "have done it."

Sleeping in a small Korean hut I found at first to be one of the hardest trials of missionary life. In a tight room eight feet by eight by six, without one particle of ventilation, the floor heated to nearly frying point, you spread your blanket. The inexperienced sleeper tosses about amid fiery dreams, baked almost brown, as he gasps for breath and wishes it were morning. But after a year or two of practice one gets to like the hot floor; as the natives say, it lets you out after a cold day's journey.

The homes of the Yangban, or gentry, are usually very neat and attractive, the rooms well papered and clean, but the inns and huts in which we lodged on this northern trip were certainly far from comfortable. There is an oppressive odor common to a Korean room that took me months to analyse. It seemed to exist in such quantities everywhere. I found at last that it was composed of two ingredients, one from the castor-oil lamp that sputtered in the corner, the other from a row of festering bean-balls hanging from the ceiling. After gathering the dust and cobwebs of a winter, these bean-balls are placed in water, till fermentation begins, then the liquor is strained off and boiled into soy.

Shall I weary you with another paragraph on the trials of journeying in Korea? It is about the sleeping room that I wish to speak. Life was a burden until a friend of mine invented a special dress that serves as a coat of mail. You put it on as a huge bag, with smaller sacks for the arms and a draw a string at the neck. Then you turn an American invention which we call a 'gattling-gun,' and scatter insect powder over your face and neck and pillow. This insures sleep, but until these modern inventions were introduced into the Land of Morning Calm, the nights were passed, with what waging of war, what slaughter, what muttered imprecations! But there is still another danger that neither coat-of-mail nor patent insufflator can protect from, and that is disease. As an illustration, on one of my last trips across Korea, after a cold day's journey, I spread my blanket on the floor of an eight foot square room that opened into another of the same size. When comfortably located for the night, I was disturbed by sounds of moaning from the room into which mine opened. It was darkened so that one could not see clearly but I made out two children covered with a quilt. I asked the grand mother in charge what was wrong with them. Her reply was "His Excellency, the Spirit of Small-pox is with us," and she hastened to make her evening sacrifice of rice bread. I felt at first inclined to move out of the place, but what better were the other houses? So I slept that night in company with His Excellency.

Yet I do not think Korea objectionable. To me it is the most attractive country in the world. The climate is good, the people are a dignified, trustworthy, kind-hearted race; their language and ancient customs most interesting. Natural beauty abounds, the hills and streams are alive with pheasants, wild duck, geese and turkeys; herds of deer, too, come cautiously down in the valleys to feed and over all are frequent announcements of the regal presence of the tiger.

To continue our journey,—we noticed a succession of tiger traps such as Koreans build from logs and stones with a door that falls on the entrance of the tiger. But tigers are too cunning to enter a trap readily. We had proofs of there being many in our immediate neighborhood. Tracks and fresh excrement showed that they journeyed by the same road that we did. The first instinct of the animal however, is to keep out of sight by day, and so we seldom see them.

Once I remember what I thought was a huge gray cat being brought into the room where I was sitting. Looking more closely I saw it was a young tiger. He was frisky as a kitten, turned over on his back, took my slipper in his mouth, kicked it up in the air, tossed it from him and then pranced about; innocency itself. I saw the same animal a year later when he had grown to be a fierce caged brute, that not even the man in charge dare approach. When full grown, the body of a Korean tiger measures some seven feet in length.

All along this northern boundary we found fairly well timbered land, pines and hard wood trees, two and three feet in diameter, rarely seen elsewhere in Korea. Doubtless the time will come when this timber will be floated down the Yalu to some place where it can be put to good use.

We passed only one town of any size, a place called Huch'ang, and there we found our road blocked to the Ever White Mountain. We were almost within sight of his gray top, but melting snows and spring floods made it impossible. We had hoped to reach the watershed of the Yalu and Tumen but, the road thro the mountain was completely shut against us; so, full of disappointment, we were obliged to turn south.

The poor simple-hearted people in this town of Huch'ang knew nothing whatever of the world. The magistrate came to call, bringing a live chicken or two by way of a propitiatory offering to us. It was then about noon and he asked what time of day it might be in our honorable country. "Night time" we reply. He gave a startled look. "What direction is your country from here?" and we pointed him toward the centre of the earth. He caught wildly to steady himself from the shock it

gave him and inquired if we lived underground. When we told him that the world was round and that we lived on the other side it went beyond all possibility of even interest on his part, so he changed the subject, and bade us go in peace as soon as possible.

We left Huch'ang and started south. Gradually the country grew less and less wooded until there was left nothing but scrubby pines. The third day out we came upon a mine with smelting furnace. Here they were separating copper from the ore and shipping it by pack-ponies to Pyeng-yang to be minted into cash. Mining industry in Korea is in the crudest state imaginable. They dig gold only from alluvium, making no attempt to disturb the mountains; sacred, of course, they all are. On the fourth day we came upon gold diggings. My companion and I tried crawling on hands and knees into an opening that looked interesting, but we soon concluded to return. We asked a weather-beaten miner to wash us out a sample. He filled his wooden basin with water, squatted down on the edge of the stream flowing by, rocked it back and forth until at last he had washed all the mud over the edge and there lay three or four specks of gold just barely visible to the naked eye, and yet the annual out-put of gold from these river washings is said to amount to nearly a million and a half of dollars.

It had taken two ponies to carry our traps when we started. When ponies failed us, five coolies could just manage. Now we reached a point where neither ponies nor coolies were to be had. We induced a farmer to let us have his two cows for a consideration, but the packs proved to be too heavy, and so he gave it up. As there were not three to be had we were left helpless in a wretched inn full of all uncleanness. I remember my sojourn at that inn as I had cheer and discouragement both liberally dealt out to me. The old grandmother who was head of the household asked if we had any books with us. "Why no," I said; "we have given them away long ago; but where did you ever hear of a good book?" "Oh," she says, "I know of the Western Book and I know westerners are good people and that they have not come to harm us." This was encouraging, like rain on thirsty ground, after being pointed out for weeks as foreign devil, etc. The good old dame quite won my heart. The old man, however, I was less sure of. Feeling at home I cast about for some amusement and happily came on a fish rod and line. Why should I, a member of the family, ask permission to go fishing, so I took the rod and was soon comfortably seated on a rock, enjoying that delightful sport, which Dr. Johnson says, only requires a fool on one end and a fly on the other.

Suddenly I felt a shock, not from a bite, but from a call behind me to bring home that fish rod. I pretended not to hear. The storm would blow over in a little. Ah, yes! there was a most interesting bite now, but a whirlwind suddenly caught me, in which I lost line, fish, interest and every thing. When I came properly to, an old Korean, seventy years of age, was carefully putting a fish-rod back in its place, while an American was pretending to dig wild onions on the bank of the river, the village people meanwhile looking on encouragingly.

Successful fishing, by the way, is an art little understood by Koreans. They catch salmon and mullet in the streams during spawning season and take fish generally, seasonable and unseasonable, whenever they can catch them. When we reached the east coast we found nets hung on poles with long banners stretching out to them, that serve as drives, fast to the shore by strands of *peurana* creeper. These nets hang for some five months of the year. They are intended specially for herring, but they take also cod, tai, skate, flounder, sole, turbot, thornback and poisonous globe-fish. But it is an indolent kind of fishing that yields little profit. The only real success they have is in catching pollack up north, beyond the forty-first parallel of latitude. The fish, not unlike a small cod, is taken in great quantities, dried and shipped to all parts of the country, supplying a cheap and wholesome article of food. Japan, however, is well aware of the value of Korean fisheries, and has for years been making them a steady source of income to herself.

But to return to my story—I said it was the baggage that kept us. We had a hundred and fifty miles still to go to the city of Ham-heung which is on the east coast of Korea. How should we ever make this distance? In answer, there came by a wild looking native with a raw-boned cow, bound for Ham-heung. Pak, a Korean with us, asked this passer if he could devise some way of getting our boxes and blankets out of this wretched country. The native turned them over and after due consideration said he and his cow would take them all. "But," we argued, "two cows failed already, how can one, and a thin old cow at that, possibly manage?" "My cow" said he, "can outcarry any two bullocks that travel these mountains." Morning came and they piled up poor crumple-horn until she looked like some prehistoric behemoth on cow's legs. Steady as a ship she got under way and plodded on to the amazement of us all, making thirty miles a day. Only on the last stage, when there were no beans to be had, did her faithful knees tremble and we all felt deeply moved by the toil-worn expression in her brown face. When she reached her home we called at the

stable to see how she was and found her peacefully dining off corn stalk with beans for dessert, scenting the evening air with her breath as sweet as tho her life had always been spent amid luxury and eternal pastures.

The night before reaching Ham-heung we passed in a miserable village near the summit of the mountains. They could get us nothing for breakfast but boiled potatoes and salt, rather a slim preparation for a thirty-five miles walk. It was the 1st of May and snow still covered the mountains. About ten in the morning we reached the summit, some two thousand feet above the sea. Away to the east was the sea of Japan with a rich green valley that looked like summer lying before us. The next hour's descent carried us from winter into a season of leaves and flowers. In Ham-heung there was abundance to eat, and how our party enjoyed beef and white rice once more after weeks of starvation, I leave you to judge.

Thus prosaically ended our journey. We saw no remains of cities, no traces of fairy kings, met no special heroes but the old man with the fish-pole. He belonged to the Puyuite race no doubt or perhaps was some distant grandson of Kija, but apart from him, all was a wilderness of bleak hills, low huts, tiger traps and millet.

JAS. S. GALE.

DISEASE IN KOREA.

THE following notes are based on observations made at the Government Hospital in Seoul during an attendance of three and a half years.

Comparing the general run of diseases with what I have seen in Canada, there is not much difference to be noted in the varieties; the main being in their relative frequency. There is, as might be expected, a preponderance of cases which result from filthy habits and want of cleanliness, and also of those that are influenced by poor food and small, densely inhabited houses.

For instance, venereal diseases are about as common as they used to be in England, when it was so fashionable to have syphilis that it is said that even ladies considered it necessary, in case they were so unfortunate as not to be so afflicted, to wear bits of plaster on the face to imitate its spots. The doctor gets into the habit of examining all his cases for signs of that disease.

One peculiarity I have observed in these cases is that very few come to the hospital for treatment until the third stage has been reached, so that I have seen very few instances of primary syphilis and only two or three of secondary, and yet, of course, all the cases pass thro these stages, except such as are congenital. The explanation of this lies in the fact that they have a system of treatment of their own for this disease, and it is not until that has failed and the trouble is already far advanced that they give in and try the foreign doctor. Their method of treatment consists of inhaling the fumes of a mixture, the chief ingredient of which is mercury and it is doubtless successful in many cases, but is very apt to be overdone, resulting in severe salivation, ulceration of gums, loss of the teeth, and so forth. Many cases come to us afflicted in that way. It is just as it was with some of our doctors in the good old days; they used mercury up to and past the point of salivation and did a lot of harm, bringing a good thing into disrepute and emphasizing the truth that *Sin is transgression* or *going beyond.*

Another filth disease, very, very common in our clinics, is the old fashioned *itch*, a disease so easily prevented and so easily cured that it is rightly considered a mark of filthiness to have it. The

on-lookers express surprise and much concern for my welfare when they see me handle itch patients with such comparative freedom, but its close connection with dirt is shown by the fact that simply washing my hands with soap and water after doing so has kept me from taking it during all this time.

Various other skin diseases, the result of dirt, are very common, such as scalp eruptions, from the presence of lice and several forms of suppurating sores on other parts of the body.

A very important class of cases, more or less the result of want of cleanliness, comes in the form of severe eye disease. Cases of purulent conjunctivitis, ulceration of the cornea, and complete destruction of the eyeball come in with great frequency. Many of these started as simple conjunctivitis, often following measles or small pox, but after being rubbed a few times with dirty fingers, or more dirty handkerchiefs, they developed into uncontrollable inflammation, which, in too many cases has already done its destructive work ere the foreign doctor is consulted. Many, many eyes are lost in Korea that could have been saved by observing ordinary rules of cleanliness, as is well shown by the fact that a large number who do come at an earlier stage, recover quickly by the use of a simple boracic acid wash.

Under the class of filth diseases, I suppose we may mention the great prevalence of intestinal worms. It is astonishing what a demand there is for worm medicine, and as the efficacy of the simple little worm powder, or pill of the foreigner, becomes more widely known, the demand increases. While the little pin or threadworm is not unknown, it is comparatively uncommon, but the ordinary round worms and the tapeworm of thirty or forty feet long find a comfortable host in probably every Korean. One need not wonder at this after observing some of their methods of preparing vegetables. These they wash in drains running thro fields manured by human excrement and along the sides of the streets, so arranged as to receive the matter from their waterclosets, which contain not only large numbers of the worms, but are surcharged with the ova of the same. Besides this the wells are situated so as to receive the soakage from the same fields and drains so that the drinking water is probably thoroughly contaminated. A great many different conditions are attributed to the presence of these pests, but as we do not have the privilege of making autopsies to correct our diagnoses in case of death, many of our suppositions on this line may not be correct.

In the homeland, some of the most dreaded diseases, that are believed to depend upon bad drains, cesspools and densely populated districts for their existence, are diphtheria, ulcerative

tonsillitis, scarlet fever, typhoid fever, and typhus fever, concerning which in Korea some observations will be in order.

Strange to say diphtheria is apparently rare, so much so that some physicians have declared that it does not exist. However I have seen four cases that in my judgment were undoubtedly diphtheritic, altho the evidence was clinical and not bacteriological. The first was a Korean child about three years old, living just inside the little West Gate of Seoul. When I first saw it, its throat was filled with membrane and it presented all the signs of diphtheria of a severe type. Under treatment it improved a little in some respects for twenty-four hours, but again grew worse and died the next day.

The second case was that of a Japanese girl about ten years of age who had laryngeal trouble, known as membranous croup. She coughed up a complete membranous cast of the larynx which is still in my possession. In spite of the relief obtained in this way, she succumbed two or three days after to the poison with which her system was already saturated.

A third case was that of a Korean woman of about thirty years of age who was brought to the hospital. I removed from her throat by forceps a piece of membrane the size of a penny, which had become loosened. She returned home and I did not hear what occurred afterward.

The fourth case, and the most doubtful, was that of a child living in the town of Chang-yun, that was suffering from severe croup. I watched it more or less for two days during which time there was no relief, such as might have been expected were there no membrane obstructing the passage. There was no exudation in the fauces and, as I left the town before further symptoms developed, I can give no further statement than that I believed at the time that it was a case of diphtheritic laryngitis.

On the other hand ulcerative tonsillitis is comparatively common, and, as at home, it generally yields to treatment without great difficulty. The Koreans speak of occasional epidemics of sore throat in which death is very common, but I have not seen any such epidemic here.

Scarlet fever has not come within the range of my experience since coming here, but, from descriptions given me by the Koreans, I believe it exists.

In a country where all the conditions supposed to be necessary for its development are so emphatically present as here, I have been greatly surprised to miss typhoid fever, but I cannot recall an undoubted case of that disease. In its place, perhaps, is a peculiar fever, which I do not care to classify as yet,

or place under a foreign name, which is known to the people as Yimpyung. Unfortunately the Koreans do not differentiate very carefully and so we find several varieties of fever bearing this name, amongst which I have recognized typhus fever, malarial remittent fever, and this special variety to which the above name properly belongs.

This fever deserves further study by the foreign doctor, both clinically and scientifically. While it is nearly always to be found, at all seasons, there are times when it is especially prevalent, in fact epidemic.

During the last epidemic I saw many cases, but unfortunately had not the means of studying it carefully, and, since obtaining the means, the cases have been so scattered that I have not been able to study them with such exactness as would give definite value to my observations. However, I am inclined to the view that the real Yimpyung is either the disease known to the medical profession as relapsing fever, or, if not identical with it, is very closely allied to it.

It is characterized by sudden effervescence of fever, the temperature rising at once to 104° F. or even to 106°, the patient suffering from severe headache, backache, and pain in the limbs, very similar indeed to those experienced by victims of La grippe. As the disease progresses, the discomfort increases until about the sixth day, when the patient tosses about, pants for breath, and declares he is about to die, and indeed he looks very wretched. Unlike typhoid fever, the abdomen is not affected, and usually the bowel functions are not interfered with unless it be that they become constipated by the presence of the high fever. Some observers say that there is a definite rash to be seen, especially on the arms, but I have been unable to observe such with any degree of regularity, that is, in the form I am describing. Of course in those cases which belong to the typhus class, there is the definite typhus rash not only on the arms but on the body also. About the 7th day, if no complication sets in, just in the midst of the agony and while the patient is declaring himself about to depart, perspiration breaks out, which is often so abundant as to saturate his clothing and sometimes often the bed clothing also (if there is any) and, during the continuance of this, free bleeding from the nose nearly always occurs. Perspiration continues several hours, the temperature drops to normal, the pains cease, the pulse settles down and when you see the patient a short time afterward, he declares with joy, "I live again." During the next few days, he eats heartily, picks up his strength and departs.

Sometimes, however, complications set in, the chief of

which is pneumonia, others being inflammation of the kidneys, heart weakness, and paralysis, and when death takes place it is nearly always from one of these, the frequency being in the order named. These may occur during the acute stage and interfere with the regular development of the symptoms, but I have generally seen them begin after the crisis in the original illness has occurred.

A peculiarity in the sequence is that in many cases there is a relapse which is apt to occur on the 14th day from the beginning of the first sickness, or even on the 21st day, and in a few cases, the relapse is repeated one or more times, tho this is not the rule. One attack of this fever does not confer future immunity. Foreigners living here, while not very liable to the disease, are not wholly exempt. I am told Mrs. Hardie of Wonsan suffered from the relapsing form of it four years ago, having, I believe, three attacks following one another. The only case I have seen in a foreigner was that of Dr. Irvin of Fusan, who also relapsed on the 14th day and afterwards suffered for a considerable time from its after effects.

It is mainly the victims of this and typhus fever that are cast out from their homes and left to die on the plains outside the city, altho I am free to say this is usually done only in the case of dependents. I think it is not often that the patient is deserted by the members of his own family.

Typhus fever is fairly prevalent amongst the poor classes at certain times. As I said, it is not distinguished from the ordinary Yimpyung by the people, except that they notice it as a more virulent type and are more afraid of it. It does not differ from the same disease as observed elsewhere, and is probably responsible for many of the deaths from so-called Yimpyung. In this connection I may mention a minor disease very common here called by people Momsal, which has many of the symptoms we are apt to attribute to taking cold, viz. headache, sore bones, and fever. It may last from one to several days and possibly accounts for a great deal of the lost time of our Korean servants.

O. R. AVISON.

(To be continued.)

EVENTS LEADING TO THE EMEUTE OF 1884.

THE object of the present article is to call attention to events which, in my opinion, led up to and made possible the emeute of 1884. Some of them date back as far as 1866, to the terrible persecution and murder of Catholic priests and native Christians of that year. The attention of Europeans was first called to Korea in this way. Up to this time, China's suzerainty of the little kingdom had rested lightly upon her; but the persecutions changed all this, for China was asked for redress. The Tsungli-Yamen in Peking refused to accept any responsibility for Korea and disavowed all connections with this peninsula. China, however, at the same time, secretly warned the King that the French Government intended to despatch an expedition to punish her. This little incident was the wedge that sundered the rock of solidarity between Korea and China. This was the beginning of the Korea-Chinese tangle; this was the commencement of Korea's suspicion of her protector's strength or willingness, for which she had paid a tribute for nearly 500 years.

It is not necessary to speak in detail of the French fiasco of 1867 and the failure of the naval expedition under Admiral Rozé. Suffice it to say that after the Koreans had resisted the naval demonstration, they not unnaturally began to believe in their own importance, and, by some at least, China's advice was ignored and her might discredited.

This feeling was further heightened by the burning of the ill-fated American Schooner, "*The General Sherman*" and the massacre of her crew off the city of Pyeng Yang. This also happened in 1866. The destruction of this schooner led to the American naval expedition, or demonstration, in 1871 under Admiral Rogers. The French expedition had some excuse. It was a punitive measure, organized as quickly as circumstances would permit. But the American invasion of Korea was a cold-blooded scheme, carefully matured and calculated; several years elapsed between the two expeditions; the Americans had the French disasters before them and there is therefore no excuse for the failure and humiliation they received at the hands of the Koreans.

That these several successes against foreign invasions would have turned the heads of a wiser and more prominent people than the Koreans may readily be acknowledged, and the natural effect was the loosening of the bonds of allegiance binding Korea to China. China was not slow to notice this and she

began to look around to establish a footing in Korea so as to have the peninsula under safe keeping. To this end, in 1875, Commercial and Trading Regulations were made between the two countries and a Commissioner or Superintentent of Trade was sent to Korea. He made his head-quarters in Seoul. It was thought this would draw Korea closer to China as well as counteract anything that might be attempted by the Japanese, who had made a treaty in 1874 and established the port of Fusan as their point of trade. China also thought that the presence of her Commissioner in Seoul would counterbalance the interest Russia had shown in 1867.

Notwithstanding her precautions, China found that there was some dissatisfaction among the Korean nobles and consequently they came to the point—brought on by the Russian scare in 1880—to induce the King to open his country to general foreign trade and treaties with western powers. She probably thought this would keep her relations intact, while the ambitions and rivalries of the Treaty Powers would be a sufficient protection, and at the same time be a check to the ambitions of one or two single nations *i. e.* Japan and Russia. In this way a new chapter was added to Korean history.

China, or perhaps more correctly, Li-Hung Chang, in order to promote his own ends, favored the idea of having Korea conclude a treaty with the United States and to that end encouraged Commodore Shufeldt, who was commissioned by his Government to make a treaty with the Hermit Nation But the sagacious Viceroy seemed to have overlooked the natural consequences a treaty with a foreign power would necessarily involve. However, negotiations were allowed to be commenced and in 1882, Korea made a treaty with the United States, followed soon by the European nations. Representatives were sent to Washington, and the men interested in the treaty formed the nucleus of the Progressive party and prepared the way for the emeute of 1884.

Korea's new attitude towards foreign countries was not altogether satisfactory, either to herself or to the Treaty Powers. The treaties signed were not on a healthy basis; the interest and intercourse between Koreans and foreigners had an unwholesome effect, destroying in some instances the little merit the native officials possessed. On the other hand it is well known that some foreign nations were ready to assist those who favored what have been styled progressive ideas. The western nations found they had made a treaty with a kingdom subject to the orders of China; they found the Celestial Empire looking upon Korea as a part of its vast domains, all of which tended to complicate affairs.

Before finally coming to the emeute of 1884, one more event must be mentioned. I have already said that in 1882 treaty negotiations were begun between the representatives of the United States and those of Korea and that this was aided by the policy of China, and with that Empire's sanction. Korea was allowed a free hand, seemingly, and some of the nobles who were appointed to carry on the negotiations conceived the idea that Korea was already independent; that they themselves were Radicals and had to assume the leadership of the progressive party and that the interests of Korea, so far as foreign nations went, were their special charge. Whether they were actuated by the purest motives or by the more ignoble one of elevating themselves, at the expense of others, above the family of the Queen, may perhaps be an open question.

No sooner were negotiations on the basis of the independence of Korea well under way, than China seems to have awakened to the fact of having blundered in having permitted Korea to assume an independent attitude towards foreign nations, due to her disavowal, on previous occasions, of any responsibility for the misdeeds of Korea. The attempt was made to have a clause recognizing the suzerainty of China inserted in the American treaty, but Commodore Shufeldt promptly rejected it. This was a sore disappointment to China and she adopted another policy, which, while it did not lead exactly to the desired point, gave color to the claim that Korea was still under the protecting wing of China. The Korean Government recognized this claim and continued to send the yearly tribute.

The outbreak in July, 1882 (the 14th if I am correct in my data) was no doubt caused by this change of policy on the part of Korea. The insurrection seemed to have been headed by the Tai Won Kun and those like him who were dissatisfied with the policy of opening the country to foreign intercourse. They may also have been, consciously or unconsciously, influenced by the growing power of the Queen, but opposition to the foreign policy was the pretext for the outbreak. The insurrection, however, was not strong enough and failed of its purpose, turning in the main against certain members of the Japanese Legation of whom about fourteen were killed. The rest fled to the coast and escaped.

The Queen herself was also in danger of her life. The plan was to poison her, but thro the assistance of Prince Min Yong Ik, who disguised himself as a priest, she escaped safely to the North Mountain where he placed her in a secure place and where she remained in hiding.

These events were partly anticipated by China. By the

beginning of August of this year, a force of 5,000 soldiers was despatched to Korea, landing at Masampo about eighteen miles southeast of Chemulpo, as the crow flies, and some forty miles over land from Seoul. Why Masampo was selected by China rather than Chemulpo is one of the many mysteries of Chinese diplomacy or strategy, incapable of appreciation by Europeans.

I was at this time connected with the Chinese Merchant Company whose steamers brought all the troops, arms, ammunition and provisions to Korea and landed as stated above. It is due the Chinese to say that the supplies sent over were so scanty as to give one the impression that the troops were expected to obtain their supplies as best they could. After camp was established, some 1,500 soldiers, under the command of General Yuan, marched to the Capital and took up their quarters.

The insurrection of 1882 may be said to have been merely a passing shower in the political sky of this kingdom. It lasted about three days, long enough however for the Tai Won Kun to get hold of the reins of government. A number of officials both of the Min and other clans were killed, as is usually the case in a country like this; some sought safety in the mountains, some crossed the frontier into Manchuria and Siberia, while a few got to Japan by way of Fusan. Of the last were Kim Ok Kiun and Soh Kwang Pom.

It is safe to presume that the Japanese Representative in Seoul before the outbreak in July, sympathized with the spirit and aims of the leaders of the progressive party. Some fourteen Korean youth had been sent to Japan to receive military instruction and the plan was to bring over from Japan instructors for the Korean army.

The Japanese Government also sent troops to Korea. About 700 were landed at Chemulpo. Of these 200 were sent to Seoul as a guard for the Legation. After remaining in Chemulpo a few months, the garrison left for Japan. Kim and Soh again returned to Korea; the first, coming in disguise, entered the Capital, but, finding that the king was under the custody of the Tai Won Kun, did not venture to tarry long and returned to Chemulpo. Shortly after this the Chinese inveigled the Tai Won Kun on board one of their men-of-war at Chemulpo and while enjoying tiffin, quietly weighed anchor and steamed off. The force in Seoul was increased to 3000 men; Chinese military instructors were called, and Koreans were overawed for the next few years all with the natural result of much plotting and conspiring on the part of the progressive leaders against the government which was composed mainly of the Min party.

F. H. MÖRSEL.

라가。가까다。아라사。녁사。라듀。계도마니。
攞迦。迦葛吒。誐囉娑。嚕叟。囉㝵襄。訃覩摩尼
[illegible]
돠아。바솨。바다가。라듀。차듀。싱해듀。숀뎨。단
特嚩惹。嚩囉。鉢多迦。囉㝵襄。剎囉。僧賀㝵襄。秫弟。彈
[illegible]
노다냐。모례따라。살바미냐。살바。바사듀。살
努彈㑹。毛禮馱囉。薩嚩尾㑹。薩嚩。嚩娑囉。薩
[illegible]

라셰。마례。[illegible]뎨。샤뎨。또볘보셰뎨볘。한뎨보
攞細。摩禮。[illegible]帝。[illegible]帝。度閉補[illegible]閉旀閉。巘帝普
[illegible]
사나。카사나。샤사나。보니다。만나가。박사[illegible]。
惹曩。佉惹曩。舍娑曩。奔尼多。曼拏迦。薄[illegible]訖[illegible]。
[illegible]
사라。뎨라다。살바。바욕사。라나띠。만나。만니
娑囉。旀囉多。薩嚩。播欲[illegible]。囉捺地。曼拏。曼尼
[illegible]

[illegible]

SANSCRIT IN KOREA.

THE Buddhist volume from which these characters are taken, representing the sounds of the Sanscrit alphabet, bears date Kien Sung, forty-two years A. D. 1778. But the work itself has a much greater antiquity; the author records in the preface that the present volume is a revised edition of an old compilation by the former abbot, under whom he had the good fortune to be early trained in the language and history of Sanscrit and Buddhism.

Internal evidence in respect to the form of Korean letters employed in this volume to represent the sound of *t* final, shews that this transliteration into Korean of the Sanscrit and Chinese Buddhist Ritual must have been first made some time towards the close of the XVth century, or soon after the invention of the Korean alphabet. Further evidence is also furnished by the use of certain Korean letters intended to differentiate between the guttural, palatal and cerebral sounds of the Sanscrit *n*. Two of these letters early disappeared from common use and are now found only in old Korean transliterations of Sanscrit used by priests when learning the Buddhist Ritual.

The Sanscrit alphabet, as explained in this volume, corresponds exactly with that found in any modern grammar of the language both in respect to the actual form of the letters and in regard to their classification into gutturals, palatals &c. This identity is so patent the "he who runs may read." The priests, however, while fully equal to the pronunciation of each Sanscrit letter, (full instructions are given as to the true sounds), were unequal to the proper functions of the alphabet. They were trammelled and hampered by their use of Chinese ideographs where each character is both a word and an idea. They accordingly modified the Sanscrit letters, combining them into syllabary form consisting of a single vowel sound or a vowel and one or two consonants conjoined.

At the same time the necessities of the Chinese brush (with

which characters are written in China), instead of the Indian reed, forced the priest to so modify the Sanscrit letters as practically to evolve a new alphabet or script peculiar to Korean Buddhism but afterwards accepted and adopted by Japan.

Apart from the interest, historical and otherwise, regarding the introduction of Buddhism and Sanscrit into China, (generally conceded as having occurred during the second century B. C.), this volume supplies the key to the original sounds of Chinese, and opens up a wide field for investigation and research by Sinologues regarding the loss of the four final consonants, *k*, *m*, *p* and *t*, from the modern Mandarin of Peking and the Court. The question is complicated by the many dialects spoken in China, but the consensus of opinion among scholars agrees in assigning the Cantonese reading of the Chinese Classics as being nearest to the true pronunciation of the Chinese language as originally spoken in N. E. China, the home of Confucius and the early sages. The Korean pronunciation of Chinese runs on all fours with the Cantonese, except in the use of one letter, viz. *t* final of Cantonese is *l* final of Korean. Seeing, however, that Korean linguistic capabitities are fully equal to the proper enunciation of both *t* and *l* when final, occurring as they regularly do in their native vernacular, the presumption naturally follows that *l* final is the true sound of the Chinese original and is found as a final in the Shanghai dialect, whereas the Cantonese are unequal to the use of *l* when final, being only used as an initial sound.

The Korean transliteration of the Chinese character must therefore be accepted as correct and authoritative for the pronunciation of Chinese soon after the introduction of Buddhism (2nd century B. C.); but already at that period, *t* had taken the place of *l* final, as may be seen in the word (秋) herein read "syout," instead of the regular Korean sound "syoul"—the modern pronunciation is "shu."

As regards the Chinese characters used for the Sanscrit alphabet sounds there are three lists for the vowels; but the second and third list are almost the same; the trill sounds of *r* and *l* are differently represented.

For consonants, however, the ideographs employed vary considerably. In the list 1, 2, 3, and 4, the Chinese is read *ka*, *kha* &c. in accordance with the actual Korean pronunciation of these characters without finals, as shewn by the Korean transliteration accompanying the original in the Buddhist volume. In list 5 final *k* appears, the Chinese being pronounced *kah*, *khah*, &c; and in list 6, final *m* appears, i. e. as *kam*, *kahm* &c. following in each case the correct Korean pronunciation.

Regarding the four characters 諵傻拏那, there is a special explanation that the Korean transliteration should indicate a nasal sound, *n* and *ng*, as the initial corresponding to the variations of the Sanscrit sounds of *n*.

The first transliteration of Sanscrit into Chinese dates from A. D. 60; and at this time *l* final existed and was used where now we find *t* final in Cantonese. The revival of Sanscrit transliteration occurred in A. D. 670 but by that period a euphonic change had taken place and *t* final was used for *l* final. Dr. Edkins in his learned work on Buddhism conjectured the existence of *l* as a final, as may be seen in his suggestions to explain the transliteration of the Sanscrit word "Karma" (cause) which he found read *Kat-ma* in the Chinese.

The conclusion I have come to regarding finals is to accept the Korean pronunciation of Chinese ideographs as nearest the original sounds of Chinese while the Shanghai and Ningpo dialects preserve the original initial sounds. This is fully borne out by comparing these Sanscrit transliterations as also by a reference to the Japanese sounds of Chinese. In this connection I would call attention to the regular interchange in Japan and in Shanghai of *n* as a final for *ng* in Korean, Canton and Mandarin pronunciation of Chinese.

Many Korean words in the sheets of the Sanscrit, Chinese and Korean transliterations now enclosed are prefixed by dots. These dots are not usual in Korean but are merely employed as special diacritical marks to assist the student towards the true pronunciation of the Sanscrit original.

Chinese Characters used in Buddhist books to explain and represent the sounds of the Sanscrit Alphabet, the opening sound of the Chinese ideograph being taken to represent the Sanscrit.

VOWELS.

a	阿	遏	阿	ai	愛	愛	愛
á	啊	阿	阿	o	汙	鄔	鄔
i	伊	壹	壹	au	呵	奧	奧
í	咿	翳	翳	ri	里	哩	梨
u	烏	嗢	嗢	rí	哩	梨	栗
ú	嗚	汚	亏	lri	梨	魯	哩
e	曳	伊	伊	lrí	喇	盧	籬

GUTTURALS.

k	迦葛葛箇各紺	gh	伽竭竭伽噱鉗
uh	佉渴渴珂恪轗	n	仰誐　誐
g	誐哘哘俄嚏岩		

PALATALS.

ć	左撥撥佐作昝	jh	社蹇社醝昨暫
ch	差擦擦蹉錯滲	n	嚷倪　俍
i	惹惹惹惹嚼荏		

CEREBRALS.

t	吒哳吒吒啄詁	dh	茶茶茶蛇著湛
th	侘託託託逴覘	n	曩拏　拏
d	拏疧疧拏搦罝		

DENTALS.

t	多怛怛多怛擔	dh	馱達達陁鐸澹
th	他撻撻侘托啖	n	娜那　那
d	那捺捺儺諾南		

LABIALS.

p	波鉢鉢波博絆	bh	婆婆婆槃薄畔
ph	頗癹癹玻粕泮	m	莽摩　摩
b	摩末末麼莫曼		

SEMIVOWELS.

y	野耶耶夜藥煩	l	攞羅羅邏洛藍
r	囉囉囉囉犖覽	v	縛縛縛縛縛鑊

SIBILANTS.

s′	舍設設舍爍閃	s	薩娑薩娑索糝
sh	沙沙沙嗄沙彩		

ASPIRATES.

h	賀訶訶欪郝憾

Transliteration of the Korean text in the annexed extract from the Buddhist volume.

Known as
眞言集

no	toa	ra	sa	jya	ra
ta	ja$_{\circ}$	ka$_{\circ}$	ra$_{\circ}$	na$_{\circ}$	syei$_{\circ}$
nya$_{\circ}$	pa	ka	nyei	k'a	ma
mo	jăra$_{\circ}$	kka	ra	jya	ryei$_{\circ}$
ryei	pa	ta$_{\circ}$	ta$_{\circ}$	na$_{\circ}$	nări
tta	ta	nga	sal	sya	tyei$_{\circ}$
ra$_{\circ}$	ka$_{\circ}$	ra	pa$_{\circ}$	sa	jya
sal	ra	sa	pa	na$_{\circ}$	tyei
pa	tăna$_{\circ}$	mărik	yok	po	tto
mi	ch'a	sa$_{\circ}$	sa$_{\circ}$	ni	pyei
nya$_{\circ}$	tăra$_{\circ}$	ra	ra	ta	po
sal	siug	tăna	na	man	phyei
pa$_{\circ}$	hhu	kyei	tti	na	ryei
pa	tăna$_{\circ}$	to	man	ka$_{\circ}$	pyei$_{\circ}$
sa	syout	ma	na	pak	ngan
tări$_{\circ}$	ttyei$_{\circ}$	ni	man	sa	tyei
sal	tan		ni	kări	po

J. SCOTT.

THE KOREAN ABROAD.

LETTER I.

(Translated by T. H. YUN.)

Dear Editor:

The following three letters were written by Mr. Kim, (tho this is not his name), a member of the late Korean Embassy to Russia, to his cousin in Seoul. Thinking that the first experience of a Korean abroad might interest some of your readers, I asked permission of the recipient of the letters to publish them. Thanks to his public spirit, he granted my request on the reasonable condition, that I should omit every thing, either private or otherwise, which the public at large may well be ignorant of. The letters are in Chinese. I have made a very free translation of them rendering the terms and style as foreign as possible, While to me belong the merits or demerits, (mostly the latter) of the translation, respectfully do I decline to be responsible for Mr. Kim's opinions.

T. H. Y.

TRANSLATION.

New York, May,—1896.

My dear Cousin:

My letter from Shanghai—have you received it? Mountains and seas separate us so far one from another that when I mail a letter to you, I never feel sure of its destiny. Therefore, don't you be surprised, O my cousson, if my letters are few and far between—like showers in a dearth.

Our trip between Yokohama and Vancouver took just twelve days. The voyage was delightful, at least to those who love the sea, but boring enough to me who take a voyage, as I take any other necessary evil, be it medicine or matrimony.

One of the trials I have experienced since I left Seoul is to accustom myself to the food and manners at a foreign table. For the first few days I could not eat anything, as it requires considerable skill to handle knives and forks—the rêlics of old barbarism—without cutting your lips, pricking your tongue and dropping pieces of meat &c. all over your dress. With what a tender recollection do I tell you of the exquisite anguish I experienced the first time I took my seat at table amidst ladies. By way of explanation, I

must say here, that, according to foreign custom, ladies do sit at table with gentlemen. The same custom allows ladies to talk at the table and I assure you, they *do* talk.

Well, either because my strange costume attracted attention or because I am good looking, (which is more likely), no sooner did I assume my seat than were fixed on me several pairs of beautiful feminine eyes, some blue, some gray, some violet—in fact, in my utter bewilderment, I imagined I saw all the colors of the rainbow there. I didn't know what to do with my hands. Never before felt I so keenly the sharpness of "Araisso's" remark that hands are handy things, but they are hard to be handled when one gets embarrassed. Yet I had to do something, so I took a knife in one hand and a fork in the other, tho there was nothing on my plate. I blushed like a maiden and internally wished, in vain, that I were comfortably squatted on my warm floor in my own room. Just then a waiter handed me a menu, a list of food written in French, in order, "Araisso" tells me, to cover a multitude of sins of bad cooking. As for me, the list might just as well have been written in Latin or English, or any other outlandish language, as in French. All this by the way.

I pointed to something on the menu. The waiter smiled and came back with a cup of hot coffee. Holding the knife in my left hand, with the right I took a spoonful of what I thought to be sugar. Stirring the beverage well, I took a good mouthful of it—and I found out too late that the white thing I took to be sugar was really salt. Happening to look up, a meaning glance and smile darted around the table. I knew what it all meant, but I behaved as if nothing extraordinary had happened. I saw now the safest way out of the difficulty was to imitate others. Noticing that my neighbors were spreading a yellowish white substance on pieces of bread, I supposed it to be honey and taking a good lump of it, I put it into my mouth. O horror of horrors! there was no honey about it. English call it butter and to my latest hours no butter shall get me again. However, I swallowed the supposed honey with composure, and collecting all my courage, I pointed once more to something else on the menu. This time I was glad to see the waiter bring me a plate of something very decent—hot cake as I afterward learned from my friend, "Araisso." Not knowing exactly what it was and noticing some one flavoring something with sauce, I too proceeded to season my something with sauce, salt and pepper. I was just going to complete the seasoning process with some mustard, when our Minister said to me accross the table. "Kim, stop, that's cake!" Fortunately most people had left the table and I left the well seasoned cake, the famous coffee and the infamous butter without being much noticed.

In this connection I may tell you how I liked a concert on board the ship. A concert is an entertainment where some sing, some dance, some play on pianos, and some do all these together, while spectators sit or stand and clap their hands, One evening I was in my berth in the disagreeable state of being neither sick nor well trying to read my Chinese "Guide around the World" from which I shall give some extracts by and by. Hearing the sound of music and of applause, I crawled out of my cabin and made my way to the saloon whence the sound came. I got there just in time to hear the last notes of a piano duet. I liked it very much. Then two tall gentlemen stood up and in a shaking voice that suggested ague, bellowed out some thing very long and very high, seemingly to the delight of the audience who claped their hands with all their might. I confess, I enjoyed the sound of clapping hands better than the shaking voice of the gentlemen, this for the simple reason, that I can understand how one may produce sound by striking one palm against another, but, how two strong and sensible men should shake and roar and call it singing—this I can not comprehend. Seeing "Araisso"

clapping his hands too, I asked, "Do you know or enjoy what they sing about?" "No," said he. "Well, said I, what are you clapping your hands for then?" "Because other folks do so," was the simple answer.

After this a sweet little girl scarcely eight years old came on the scene. She sang, she danced, she joked, she panted. I was sorry for the child. I have already seen enough of Western civilization not to realize the evils of the Korean custom of confining girls to their rooms. But to expose a delicate child to the full blaze of a promiscuous public gaze making her a thing of show, developing in her immature mind the dangerous passion for notoriety—why, I call this carrying a good thing too far where it ceases to be good.

The steamer we were on is about 500 feet long, and over eighty feet wide Fully intending to describe to you the wonderful mechanism of this palace on waves, I visited the engine room. But a glance at the complicated affairs of rods, pistons, cranks, wheels and a host of other unknowable things, convinced me that the less I talked about them the wiser I would be. I can tell you one thing, however, without fear of contradiction that the steamer is moved by means of steam and that, if "Araisso" informs me aright, steam was first *invented* by an Englishman named James Watt by means of a tea kettle.

We stopped a day in Vancouver, a lovely Western port of British Columbia. The overland journey thro Canada was on the whole delightful to me. Mountains and prairies over which the splendid train sped along at the rate of from 100 to 120 li an hour, was a novel experience to me. Just think, my dear cousin, one of these cars might carry us from one extreme of Korea to another in a day and that without any quarrel with chair coolies and pack-horses and pack-horse drivers. Yet, as things now go or rather *stand* in our beloved land, it takes over ten days between Seoul and Fusan.

We are now in one of the finest hotels in New York. The hotel is eight stories high containing hundreds of rooms furnished in the most modern style of luxury and comfort. The building is in itself a world. You can talk with every body in the town thro telephones right in the hotel. You may send telegrams all over the world without leaving the ground floor. Post office, book stores, news-papers all in the hotel. What surprises me most is that all these establishments giving satisfaction to all comers are managed without a crowd of "chusas" and "runners." A Korean inn can give you no more idea of an American hotel than a Korean sedan chair, the idea of a palace car.

I refrain myself from writing you anything about New York,—because three days are too short a time to get an adequate idea of the wonders of this emporium of commerce—the Suspension Bridge, the Herald and World Offices, the Central Park, the omnipresent and omniscient, reporters &c., &c. A detailed account of these I shall postpone as I have to copy them from my guide.

Perhaps the greatest sight in New York is the rush and crash which reign everywhere—in streets, in shops, in studies. In fact every thing runs fast here except the waiters in a fashionable hotel. I have come to the conclusion that there are two ways of starving one's self—one is to have nothing to eat at all and the other is to wait on the waiters in a "swell" hotel.

You see already that I have undergone considerable modifications in my views on things foreign. Take the food, for instance. When one has learned how to handle knives and forks and to use salt, sugar, pepper and sauce in their proper places and proportions, foreign dishes are quite palatable. The foreign dress is after all not so bad as I used to suppose. I think that after our style of dress the European costume comes next in utility and beauty.

European and American ladies are very pretty. "Araisso" thinks that there are more beautiful women in America, for instance, than in Korea, which does not mean anything because America is so much larger than our country. I do believe, however, an American or European lady has all the qualities which go to make beauty—silky eye lashes, large eyes of every shade of color, well shaped and well defined features, a fair complexion and a slender waist. Some say, by the way, this slenderness is produced by means of whale bone, hooks, pulleys, cords &c., but this I don't believe especially after having seen in a museum the skeleton of a whale.

I wonder what my mother will say about this change of my opinions. Shall I close this by appending a recent letter from my mother warning me against being "spoiled?"

"Dear boy! I hear that foreigners don't use rice. I can't imagine how anybody could live without eating 'pap' three times a day. When I think how hungry you must be on cakes made of some kind of flour, I can neither sleep nor eat. Don't you, even for fun, put on foreign clothes. O how ugly a foreigner appears in tight black trousers looking like a pair of walking stilts. My son, I hear that Korean youths who go abroad contract the bad habit of smoking cigarettes, instead of our long pipes and of loving foreign costume despising the "topknot," and the beautiful Korean dress and hats of liberal dimensions. I cannot explain this change of heart otherwise than by supposing that when a Korean goes abroad, foreigners give him a certain medicine to compass the change. It seems but natural that foreigners should desire us to adopt their modes of dress, because the comelinéss of our costume hurts their pride. They say many a foreigner remains a life long bachelor: No wonder! What girl would marry him so badly dressed?

"Once in the province of Kang-kei, a foreign gentleman came to see your father. He wanted to take our pictures. Because your father insisted on it, I consented to have my picture taken. Seeing me, the foreigner offered to shake hands with me; but I was so scared that I left the hall; photography or no photography, and I was sick four days afterward. Remember all this, my boy, refuse to take the heart changing medicine and come back to me soon unchanged in taste and dress."

Your affectionate Cousin,

I. J. KIM.

EDITORIAL DEPARTMENT.

THE AGREEMENT BETWEEN RUSSIA AND JAPAN.

THE event of the past month was the publication of the Memorandum made between the Representatives of Russia and Japan in Seoul on the 14th of May, 1896 and the Protocol signed at Moscow, June 9th, 1896, by Prince Lobanow and Marquis Yamagata. We are enabled, thro courtesy extended to us, to publish authorized copies of these two papers. In reading these documents it is well to remember the disturbed condition of Korea at the time they were signed. The king was secure under the Russian flag; the "righteous army" was marching thro the country robbing the people and burning their towns; there were possibly 3000 Japanese troops in the country; Japanese travelling in the country either on business or otherwise were assaulted and in some instances killed; the soldiers were ready to averge the death of their countrymen. At this critical period, the Representatives of the two great powers came to an amicable agreement in reference to affairs pertaining exclusively to themselves. It has been remarked that the King of Korea was not consulted in these matters, to which the sufficient reply perhaps is there was no occasion. We refer specially to the Memorandum.

Incidentally the independence of Korea is recognized; the necessity for carrying on reforms is admitted in the recommendation "to His Majesty to appoint liberal and moderate men as Ministers and to show clemency to his subjects." We trust the Korean Ministers of State will appreciate the importance of these recommendations and will now, on their part, seek to discharge their obligations as well, as it seems to us, the Representatives of Russia and Japan, in a critical period, discharged theirs.

MEMORANDUM. (Copy).

The Representatives of Russia and Japan at Seoul, having conferred under the identical instructions from their respective governments, have arrived at the following conclusions:—

I.—While leaving the matter of His Majesty's, the King of Korea, return to the Palace, entirely to his own discretion and judgment, the Representatives of Russia and Japan will in a friendly way advise His Majesty to return to that place, when no doubts concerning his safety there could be entertained.

The Japanese Representative, on his part, gives the assurance, that the most complete and effective measures will be taken for the control of Japanese soshi.

II.—The present Cabinet Ministers have been appointed by His Majesty from his own free will, and most of them held ministerial or other high offices during the last two years and are known to be liberal and moderate men.

The two Representatives will always aim at recommending to His Majesty to appoint liberal and moderate men as Ministers and to show clemency to his subjects.

III.—The Representative of Russia quite agrees with the Representative of Japan that, at the present state of affairs in Korea, it may be necessary to have Japanese guards stationed at some places for the protection of the Japanese telegraph line between Fusan and Seoul, and that these guards, now consisting of three companies of soldiers, should be withdrawn as soon as possible and replaced by gendarmes, who will be distributed as follows; fifty men at Tai-ku, fifty men at Ka-heung and ten men each at ten intermediate posts between Fusan and Seoul. This distribution may be liable to some changes, but the total number of the gendarme force shall never exceed two hundred men, who will afterwards gradually be withdrawn from such places, where peace and order have been restored by the Korean government.

IV.—For the protection of the Japanese settlements at Seoul and the open ports against possible attacks by the Korean populace, two companies of Japanese troops may be stationed at Seoul, one company at Fusan and one at Gensan, each company not to exceed two hundred men. These troops will be quartered near the settlements and shall be withdrawn as soon as no apprehension of such attack could be entertained.

For the protection of the Russian Legation and Consulate, the Russian government may also keep guards not exceeding the number of Japanese troops at those places and these will be withdrawn as soon as tranquillity in the interior is completely restored.

(Signed) C. WAEBER, Representative of Russia.
(Signed) J. KOMURA, Representative of Japan.

Seoul, May 14, 1896.

PROTOCOL. (Translation).

The Secretary of State, Prince LABANOW-ROSTOVSKY, Foreign Minister of Russia, and Marshal Marquis YAMAGATA, Ambassador Extraordinary of His Majesty, the Emperor of Japan, having exchanged their views on the situation in Korea, agreed upon the following articles.

I.—For the remedy of the financial difficulties of Korea, the governments of Russia and Japan, will advise the Korean government to retrench all superfluous expenditure and to establish a balance between expenses and revenues. If, in consequence of reforms deemed indispensable, it may become necessary to have recourse to foreign loans, both Governments shall, by mutual concert, give their support to Korea.

II.—The Governments of Russia and Japan shall endeavor to leave to Korea, as far as the financial and commercial situation of that country will

permit, the formation and maintenance of a national armed force and police of such proportions as will be sufficient for the preservation of internal peace without foreign support.

III.—With a view to facilitate communications with Korea, the Japanese Government may continue to administer the telegraph lines which are at present in its hands.

It is reserved to Russia [the right] of building a telegraph line between Seoul and her frontiers.

These different lines can be repurchased by the Korean Government, as soon as it has the means to do so.

IV.—In case the above matters should require a more exact or detailed explanation, or if subsequently some other points should present themselves, upon which it should be necessary to confer, the Representatives of both Governments shall be authorized to negotiate in a spirit of friendship.

(Signed) LOBANOW. YAMAGATA.

Moscow, June 9, 1896.

The Korean Minister of Foreign Affairs, in acknowledging the receipt of the Memorandum and Protocol from the Japanese Minister in a carefully worded reply, took occasion to "observe, however, that as my Government has not joined in concluding these two Agreements, its freedom of action as an independent Power, cannot be restricted by their provisions."

Official Corruption.—There is an alarming increase, the last several months, in official irregularities, if we may judge from public and private reports For example, the citizens of So-heung, an important magistracy, 120 miles north of the Capital, were troubled with the misrule of "five underlings" of the Magistrate who during the last five years collected $14,000 illegal taxes from the people. Two years ago, when reforms were introduced, the people thought they saw their opportunity for redress and laid their grievances before the Minister of the Home Department. The five men were arrested and brought to Seoul. In some way they managed to get back again and to renew their work, but the populace followed them and succeeded in having a Commission appointed by the Governor. The Commission found the complaint of the citizens well founded and the five men were ordered to disgorge the insignificant sum of $14,500. The Governor paid $4,000 to the Government, $1,800 to the people, and $2,700 "went to some unknown party." The citizens naturally were not satisfied and complained, but the Governor "arrested the petitioners and placed four of them in jail," where they spent the winter, its seems.

"A Traveller's Observation in the Interior" as published in *The Independent*, is that "no one who lives in Seoul can have any true conception of the state of the more remote portions of the country;" that the nearer one gets to the "outlaws" the more

convinced he is that outlaws "surround and run the Magistracies."

From another district, a petition comes stating that the tax for the runners at the yamen was abolished two years ago. "But recently the old taxes are levied again and the underlings have increased ten times more than ever before."

A student of a prefectural Confucian School died twelve years ago and generously donated two acres of ground to the School. This was commendable. Five years later, the School Board claimed 340 acres from the neighboring farmers, whose protests were not heeded, until a few years ago. The usurped ground was returned, "but lately the School authorities again claim the lands by saying that the action of the Home Department of that time is not worth anything to-day." The farmers are beaten, both old and new deeds are taken away and they are forced into the surrender of their fields.

The Governor of South Chulla comes out in our morning contemporary and says he has done his best to "stop the practice among the Magistrates of collecting illegal taxes from the people," but confesses he has met with "small success." One Magistrate "appropriated $2,600 of the Government revenue." The Governor says he reported it to the Department in Seoul and complains that it was "pigeon-holed there."

We might cite more instances but these will answer for our purpose, which is to show that the reaction to which we referred several times in past issues has not yet reached its limit. We are reminded, in citing these cases, of the remark made by Mrs. Bishop in one of her lectures last winter in this city that there seem to be two classes in Korea,—"the robbers and the robbed." The latter class received substantial relief, as is almost invariably mentioned in their appeals, two years ago and they desire nothing more than the enforcement of the laws then enacted. The first class are interested to have those laws abolished or made ineffective. They profess great concern about "the prerogatives of the Throne" and a strict observance of "the ancient customs." All this is be perfectly natural and should not surprise any one. Nevertheless the people had a taste of comparative freedom, the laws were published, they gave satisfaction and now they will probably be more restless when the laws are flagrantly violated, as they have found a way to reach the public thro the press, and the agitation will not cease. We indulge the hope that the attitude of Russia and Japan, as made public recently, will aid in suppressing the men who look upon office as a means of enriching themselves at the expense of innocent people, and in bringing into prominence men with liberal views of government.

Against Missions in Asia.—There are some papers published in the East in which, with a kind of chronic regularity, we see statements against Christian Missions. Old straw is thrashed over with the greatest zest, not to say enthusiasm. True it might be said, as is sometimes affirmed of politicians, that truth is garnered with their wonted frugality and fiction dispensed with lavish prodigality. We heard, some time since, what appeared a new argument, and we submit it for the calm consideration of those who think differently from us on this subject. A faithful, and for aught we know, sincere believer in the teachings of Confucius had a "disciple" who began to attend religious services. He may at first have come to "see," but he also "remained to pray." His "teacher," hearing that the "disciple" had accepted the new doctrine, exercised that authority so generally and universally exercised by the *literati* here and called him to account. He obeyed the summons and as he stood in the presence of his master the latter spake thus.

"Art thou not my disciple?"

"I am."

"Art thou a believer in this new doctrine?"

"I so believe."

"Dost thou know what thy 'holy writing' saith?"

"My knowledge is limited, I beg to be instructed."

The Master then referred to the travels of Paul, the apostle, where it is recorded that "they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia" "Here is a direct prohibition to preach in Asia and the work of the 'pastors' and 'teachers' is all wrong and contrary to their own Scripture."

"Again," the teacher continues, "in the days of the Son of God, thousands of men were fed with a few loaves of bread and a few fish. The 'missionaries' in these days are unable to do what they affirm their Master did, consequently they have deteriorated and their teachings are unworthy of credence or acceptation."

"Now look at our doctrine. It is to-day exactly the same that it was the day when the great Sage first proclaimed it; the Five Relations remain and the civilization of our country shines with the same splendor it did when the Great Learning was first formulated."

The "disciple" failed to see the "splendor" of the civilization of his country and refused to be convinced by the argument —overpowering tho it was. The wrath of the "teacher" waxed hot and he said with emphasis.

"Begone, thou art no longer my 'disciple,'"

"I depart."

The Seoul-Chemulpo Railroad.—The work on this the first railroad in Korea, was officially begun at a cutting about two miles out from Chemulpo on Monday, the 22nd, instant, at nine o'clock a. m. Governor Ye Cha Yun, who is also Commissioner of Railroads, went to Chemulpo to be present at the beginning of the work, as did also Dr. H. N. Allen. It is expected that a formal celebration of this important event may be held later on, after the arrival in Korea of Mr. Morse. On Monday Mr. Carley, the engineer in charge, and Mr. Townsend, had fifty picked coolies on hand, with American wheel-barrows, shovels, and pick-axes, and after Governor Ye Cha Yun and the Mayor of Chemulpo with other Korean officials and the foreigners present had each thrown a shovel full of dirt, the coolies were turned loose and soon fell to work properly, after turning a few somersaults over the wheel-barrows, which had a way of suddenly stopping while the coolie was still bent on going ahead. As in launching a ship, the usual bottle of champagne was sacrificed to the success of the New Departure. Photographs were taken after a beginning had been made and the work begun in earnest. An increasing force of coolies will be employed from day to day as they learn the work and Korea's first railroad may be considered to be well under way. Owing to the limited time left for beginning the work, no invitations were issued for people to be present on Monday, as a formal celebration is expected to be held later on. Monday there were present, besides those mentioned above, Mr. Deshler of Townsend & Co. and Mr. Laporte of the Korean Customs, the chief Korean merchants and officials of Chemulpo, and hundreds of Koreans.

The Embassy to Europe.—This consummation which has long been "devoutly wished," but which has been repeatedly thwarted, seems to have at last been effected. There seems to be considerable hope of its getting further than Hong Kong which has heretofore been the "sticking-point." Such an embassy must mean much for Korea every way. The distinguished rank of the Ambassador and his introduction to European Statesmen thro his Embassy to Moscow at the time of the Coronation of the Czar both tend to insure the success of this diplomatic venture. Korea is without doubt looked upon in Europe as an important factor in the future history of the Far East and we may expect to hear that Ambassador Min Yong Whan has met a brilliant reception in the Courts of Europe. The following is what our contemporary says of the Embassy and we join our best wishes for its success.

"Korea intended on three different occasions, to send an Envoy to the Courts of the Treaty Powers in Europe; but on some account she could not accomplish it until last year when this Government sent a representative to the Russian Court, at the time of the coronation of their Majesties the Czar and Czarina. However, for the last seven or eight years, Korea has maintained Legations at Washington and Tokyo. For the first time Korea sends her Minister to European Courts to reside at the different Capitals. It is said that the new Minister, Min Yong Whan, and his suite, will make their headquarters at St. Petersburg; but they will stay, from time to time, at London, Berlin, Paris, Vienna and Rome.

"Mr. Min Yong Whan has been appointed as a special Ambassador to the Court of St. James, upon the occasion of the Diamond Jubilee of Her Majesty, Queen Victoria. The sending of this mission to these courts will be very beneficial to Korea for more than one reason. First, it will strengthen the independence of Korea by receiving recognition from the European Governments, as the Envoy of an independent Power. Second, by having the country's representative at the seats of the European Governments, the friendly relations between this country and the treaty Powers will be closer, and these Powers will naturally take more interest in the welfare of the new member of the nations. Last, but not least, the sojourning in Europe of men like Min Yong Whan, Min Sang Ho, and Min Yung Chan, will give them a proper knowledge of the world, fitting them for future reforming work in their own country.

"Those who are familiar with recent affairs in Korea must know that the Min clan is one of the most influential in Korean politics. The majority of Mins who have held power in the Government generally proved themselves to be unworthy of the trust and positions. But these three above mentioned officials are the best of the family. The Mins are, as a rule, not beloved by their fellow citizens, but the gentlemen spoken of have always enjoyed the respect of the people.

"We wish them great success in their mission, and may they prepare themselves for the good of their Sovereign and fellow countrymen."

The Population of Seoul.—Foreigners for the last decade or longer have estimated the population of Seoul at 150,000. During the last month the Governor of Seoul, Ye Cha Yun, made public the result of the census of the Capital and suburbs. By the suburbs are meant the towns within three miles of the city and this includes the river towns. Seoul

is divided into five districts and thirty-seven wards; the districts are Northern, Southern, Eastern, Western and Middle. The total population of the city is given as 144,626. Male 73,859; female 70,767: number of houses 27,257. The total population of suburbs is 75,189; male, 41,588; female, 33,601; number of houses 18,093.

Within this district there are thirty-six Buddhist Temples; number of priests 442; nuns 204, total 646.

The Right Rev. Bishop C. J. Corfe, D. D.—Bishop Corfe left Korea on the 6th inst. for England to attend the Decennial Pan Anglican Conference of Bishops in London in July next. His diocese includes the kingdom of Korea and the province of Shingking in Manchuria. Bishop Corfe was consecrated Bishop in Westminster Abbey on November 1st, 1889 and immediately started for his distant field of labor. He has, therefore, spent about seven years in Korea and China. The headquarters of his Mission are in Seoul where he has established regular preaching services for Europeans, two hospitals and a Mission press. In addition to this there are out-stations at Chemulpo and Kang-wha. We can but wish the Bishop a safe and speedy journey home, a pleasant visit while there and in due time a return to the land and people for whose spiritual welfare he has consecrated the closing years of his life.

CORRESPONDENCE.

To the Editors of
"THE KOREAN REPOSITORY."

DEAR SIRS:—

After the Official Board of Translators have definitely formulated the Lord's Prayer in Korean and asked the public to unite on that particular rendering of it, any criticism of it seems almost like attempting to sow dissention among those who are requested to reject all former translations and unite on this one. It must, however, be confessed that the new version has had to run the gauntlet of criticism by those who, while not claiming the scholarship of the Official Board, have used the older forms too long to give them up without having very clear reasons for doing so. The desire for unity in these things is very great, but is not overwhelming.

Without attempting to act as a mouthpiece for the community, it may not be out of place for me to state a few of the reasons why objection may be raised against the new version; and it may be prefaced by the statement that only one clause of the rendering is seriously questioned; namely the one referring to the forgivness of sins.

1. As to the word *sin*, we find that neither in the original Greek nor in the English versions is the distinctive word sin used in reference to our injury to others. In one case it is *debts* and in the other case it is *indebted*. It appears to be plain that the word 죄, therefore, is too strong a work to translate it by. 죄 is the exact equivalent of our English *sin* which means "any transgression of the law of God," and always means an act committed against a superior, a law giver. It can be used only metaphorically, when referring to misdeeds committed by one man against another. David said of his heinous sin in the case of Uriah, "Against thee, thee only have I sinned and done this evil in thy sight." He had not *sinned* against Uriah, but against God. He had *trespassed* upon Uriah's rights, but his moral accountability and therefore his *sin* was before God.

For me to say that any man has committed 죄 against me is to arrogate to myself the position of the lawgiver. So that when the Official Board contends that the use of the word 사흐다 for *forgive* is presumptuous they should remember that by the use of the word 죄 they have *already* put the petitioner in an elevated position which makes the word 사흐다 perfectly admissible. In other words, the word 죄 may *always* properly be followed by 사흐다 because they equally refer to a sin committed against a superior and forgiveness by that superior. So neither 죄 nor 사흐다 are possible in this prayer which refers to injury committed by man against man. The question arises, what shall we use? 허물 is likewise too strong for it too refers to transgression of law. Why not follow the figure of the original and say 갑흘것 and change, as the original does, to 죄 when speaking of our sins before God.

2. Next we come to the translation of the word *forgive*. 사흐다 is evidently inadmissable when one refers to himself. Some other word must be found. The Official Board has adopted the word 면흐다. We must admit that this word is often used in Korea in the sense of *forgive* but it is a derived meaning, the root significance of the word being *evade*. It means to *get out of the way* of something, implying the desire to escape from harm. But, as I have said, by a figure of speech it is loosely used to signify forgiveness.

Can we not find another word which directly states the facts without laying it open to a possible misinterpretation? In both Matthew and Luke we find the word *debt* or *indebted*. Now what is the simple word for remitting a debt. It is 탕감흐다, understood perfectly by high and low, having but one signification, clear and unmistakable. It refers to anything a person owes you whether it be money, a grudge or any sort of retribution. It has no reference to the relative social degree of the giver and recipient. It perfectly carries out the figure of the original which refers to our injury to others as *debts*.

It is open to the objection that it is a word we have not commonly used but we must not restrict ourselves to words that we are familiar with; we must find out what the *Koreans* will understand best.

I would contend that the word 탕감ᄒᆞ다 is not only "very near" the Greek *aphiëmi* but that it is the exact equivalent. Our best lexicographers, Liddell and Scott, give under the word *aphiëmi* the following, *"to set free from a thing, to set off from.* "In legal sense" *to release from* or *acquit of an engagement, accusation,"* *etc.* and further on *"to remit* (him a charge)," and *"to excuse* (him a flogging)."

Now if this is not precisely the meaning of 탕감ᄒᆞ다, we stand corrected. If it is the exact meaning the only question that remains is whether we wish to follow the imagery of the original or not. Surely there is no figure that the Koreans are better acquainted with than that of *debt!*

3, As to the order of the sentence, it must be granted that, following the account of Luke, the Official Board are justified in adopting the order they did. That it will appeal to Koreans as the best possible order is a question.

It is true the Greek *gar* is "for" but the Board have dropped the "for." Their rendering is simply "We too have forgiven those who sin against us." In this the sequence is that of *time* and not a *logical* sequence. The two clauses are too loosely joined. Jesus made our forgiveness of our debtors the indispensable protasis of our forgiveness by Him. And the real meaning seems to be "Since we have fulfilled the condition on which our forgiveness rests do thou forgive us."

In order to bring in the connective, the subordinate clause must come first. If we bear in mind as we should that this forgivenes of our enemies is the condition of our forgiveness then there will be no incongruity or presumption in putting this clause first. The connectives 처럼 and 곳치 are not felicitous; they are too strong and rather imply that the act or thing to which they are attached are to be taken as the norm or rule for that which follows. 뒤로 does not imply this and would therefore be preferable.

OFFICIAL GAZETTE.

(Compiled from the *Independent*).

Feb. 22. Delegate to the Conference of the International Postal Union at Washington, Min Sang Ho; Writer of the Royal Tablet, Yun Chung Ku; Assistant Writer, Nan Kiu Hi; Writer of the Seal for the Epitaph for Her Majesty, So Pyeng Son; ninety-five Composers of Her Majesty's biography; six assistants, nineteen writers of the Royal biography.

March 2, *Edict* extra. The sixtieth anniversary of the Coronation of Her British Majesty will be soon at hand. We hereby appoint the Envoy Extraordinary and Minister Plenipotentiary, Min Yong Whan, as Ambassador to the Court of St. James for the occasion.

March 8, *Edict.* The accomplishment of Our return to the Palace gives the greatest joy to Our subjects. In order to celebrate the event We hereby order the Departments to act on the following matters:—(1) To offer a grand sacrifice to Heaven and Earth, to the Royal Ancestors and to the Sa-jik (another class of deities with whom We are not acquainted); (2) To raise the rank of every official who has already obtained the sixth rank. (3) To give some rice to those officials who have already obtained the second rank and to those who are over eightv years of age; and to give the Royal compliments to even the common people who are over ninety years of age. (4) To feast the soldiers of the different regiments. (5) To aid and comfort the sick, the poor, widows, widowers, the childless, and the parentless. (7) To reduce the sentence of those who have been banished. (8) To release those prisoners whose offences are not so great as not to deserve lenient consideration from Us. The great blessed fate has come to Us from Heaven, earth, moon, sun, and prosperity has settled upon Our people from now and evermore. Therefore be this edict known to all.

ON DIT:

That spring has come.

That the spring poet is preparing his brush.

That the Law Department is after big fish.

That the net has not yet been brought ashore.

That malaria may be propagated by mosquito bites.

That the Top-knot in the Royal English School must go.

That Pai Chai College is to have an outdoor gymnasium.

That Gale's Unabridged Dictionary will soon be on the market.

That the Council of State is discussing the appointment of Magistrates.

That the "honors" are to be divided equally between the four great clans or classes.

That the Ewa School authorities will erect a two story building for their school.

That His Majesty sent $1,000 as a birthday remembrance to his aged mother.

That the Kyeng-Won palace is to be enlarged by extending it eastward and northward.

That the "side fights" or stone fights were carried on this year with much enthusiasm and bravado.

That the powerful guilds are putting forth efforts to regain the monopoly of trade they had in ante-bellum days.

That a French physician has discovered means of injecting physical courage into a man by means of a hypodermic syringe.

That some courage—especially moral—might be sent with advantage to Korea.

NOTES AND COMMENTS.

The British Consulate received a guard of eleven marines from H. B. M. Cruiser *Narcissus* on the 9th inst.

The Seoul Community responded generously to the call for the Indian Famine Relief Fund. The whole amount contributed was $479.50.

H. I. G. M.'s Consul, F. Krien, Esq. celebrated in a fitting manner the 100th anniversary of the Birthday of Emperor William I, who enjoys the proud distinction of being the Unifier of the German Empire.

Sir Claude MacDonald, H. B. M. Minister to China and Korea, arrived in Seoul on the 23rd inst. Lady MacDonald accompanies the Minister. His Majesty received the Minister in audience on the 26th inst.

Rev. W. B. Scranton and his mother Mrs. M. F. Scranton of the Methodist Mission made a trip of two weeks into the country travelling about 125 miles. The Doctor walked the whole distance—and he has a bicycle, too.

Dr. W B. McGill of the Methodist Mission, Wonsan, is probably the first missionary in Korea to use the sleigh on an evangelistic tour. During the past winter he made a trip of five days in the sleigh and reports it "the best thing out."

Mr. Gale, in his interesting article on his trip across northern Korea says, "Kija crossed the Yalu." This is new to us as we were taught the founder of Korean civilization came up the Tai-tong and founded the ancient city of Pyeng-yang.

Thanks to the enterprise of the INDEPENDENT, Seoul is now privileged to know what is going on in the outside world. The "Special telegrams." which are a new feature, are eargely looked for, especially in these days when "brave little Greece" dares to check the Sultan and even to refuse the "advice" of the Powers.

"Wonsan came near being frozen in this winter. The bay froze over solid as far as Oyster Island, and is affording excellent skating for those who enjoy that kind of exercise. The thermometer registered 4° below zero. The roads have nearly all been blocked for pony traffic, there being two feet of snow on the plain; but owing to the drift-snow, we find in many places a road bed over three and sometimes four feet of solidly packed snow." Correspondence from Wonsan in *The Independent.*

Rubbish. We received at the beginning of the month a small pamphlet containing extracts from a book entitled "The Appointed Time" in which the author, basing his calculations upon "pure planetary motion" finds, it to "be clear to every intelligent Christian that Easter, 1898, A. D. is